1: Hollis G-5 (ca. 1894-1904) 1905
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claim to belong to them live elsewhere. Merker gives as the principal divisions three provinces, Kisongo, Loita, and Olbruggo. This is perhaps not according to Masai traditions, but is not incorrect as a practical description of the present distribution of the tribe. The Loita and Olbruggo, also known as Elburgon and Purko, are both subdivisions of the Naivasha district, of whom the former acquired importance by refusing to accept the present Laibon, Lenana, and following instead his brother Sendeyo. Besides these districts, there are four clans representing genealogical not territorial divisions: Aiser, Meñgana, Mokesen, and Molelyan. The Aiser seem to enjoy a certain primacy. The medicine men all belong to this clan, which is specially connected with Mount Ngong (to the south of Kikuyu), also called Ol-doinyo loo-'l-Aiser, the mountain of the Aiser.

According to the social system of the pastoral Masai the male sex is divided into boys, warriors, and elders. The first stage continues until circumcision, which may be performed any time between thirteen and seventeen, or sometimes in the case of poor people not till twenty. Those who are circumcised about the same time (see p. 261 for details) are said to belong to the same age, and are known collectively by a distinctive name, such as 'the White Swords' or 'the Invincibles.' After circumcision the warriors plait their hair, but, except for a small skin hanging over the shoulders, and their arms and ornaments (which are described by Mr. Hollis), go absolutely naked. They subsist entirely on meat, milk, and blood, and in particular may not smoke or touch intoxicants. They do not live with the married people, but in separate kraals with the immature unmarried girls, with whom they are allowed to cohabit freely. Tradition[1] (see p. 117) ascribes this practice to the fear that if girls were kept away from the society of their own warriors, they would let themselves be seduced by the enemy; but the remedy has been worse than the danger it was to avert. The direct physical evil is considerable, and is partly responsible for the diminishing numbers of the race. Besides this, female morality after such a girlhood was naturally low, even when the Masai kept to themselves. Now that they have come into contact with civilization, prostitution and venereal disease have become deplorably frequent. About the age of twenty-seven or thirty, or nowadays when raiding is forbidden somewhat earlier, a warrior marries and settles down. If he

[1] It is said that among the Dinka, Bari, and Shilluk there are similar customs of free love.

/183/

752 164 Liver and spleen abcesses are supposed to be cut open to drain off the pus. I saw scars in the areas in question several times, but was never able to observe the operation itself.

757 164 For so-called bilious fever (ol odoa = the gall), an emetic is taken first, either a strong dose of grains of the ol odoa (Maesa lanceolata) or a bark extract of olti (Acacia mellifera); then one drinks a root decoction of ol deregeli (?) or of ol manusi (?).

To get rid of intestinal worms (taeniae [ol gurto, el gurt] and ascarids [ol budi, el budok]) one uses decoctions of the bark of ol mokotan (Albizzia anthelmintica), of the root of ol deregeli (?), of the fruits of ol odoa (Maesa lanceolata), or also of the powdered bark of ol jani 'njugi (Embelia kilimandscharica Gilg), the latter of which is always taken with fat since otherwise it is too acrid and easily causes violent abdominal pains with diarrhea.

To cure ancylostomiasis (eig ĝa ei gijíbe) one administers a decoction of the bark bast of ol mokotan (Albizzia anthelmintica); the bark bast is cooked with meat; the patient drinks the meat broth.

Venereal Diseases

757 [164] [548] Gonorrhea and especially lues are quite rare among the Masai. This is due in part to the absence of professional prostitution, and in part to the fact that the Masai are familiar with the dangerousness of these diseases and their easy transmissibility. Those stricken with lues are segregated and may not enter any kraal until the external symptoms of the illness have disappeared; during this time they live outside the kraal in a superficially built hut surrounded by thorn branches for protection against predatory animals. Accordingly lues is called eig ga auló, formed out of eng ga = the sickness, auló = outside the kraal. Lues patients drink a great deal of liquid fat and liquid butter for a cure. One rubs on the lues ulcers, as well as on [539] those of the chancres, juice of the leaves of ol aisigirai (?), sprinkles on them a powder made out of the leaves of ol agaramóni (?), or burns them with Cuprum sulfuricum, which the Masai obtain in trade with caravans.

/345 cont./

182 Harmful to the child's health, on the other hand, are the poor huts,
165 which are always /346/ filled with dense smoke, and furthermore
854 the lack of cleanliness and the faulty diet. The belief, widespread
[362] among all African primitive peoples, that fat gives strength and
[853] health leads to the stuffing of the baby, despite all its struggles and
[146] screams, with unbelievable quantities of butter. Soor, as well as
[856] stomach and intestinal affections, and ailments of the respiratory
[164] organs are therefore also the principal illnesses that carry off the babies. If one compares the high mortality among children with the very low one in later life, and if one further considers that, in inspecting the Masai kraals, one finds almost only healthy people full of energy, one cannot resist the thought that the treatment of the children, especially the babies, unconsciously aims at culling out all the weak elements at an early age and preserving for the people only the most vigorous ones that are equal to the demands of life. Seen from this standpoint, that of natural selection, the high child mortality seems less unfortunate. Finally, the late age
182 at which the men enter their first marriage is unfavorable for popu-
582 lation increase. Until about the 28th or 30th year of life the Masai
836 belongs to the warrior standing, and he may marry only after leaving
839 it. This circumstance in turn makes free love, such as exists in the warrior kraals, an understandable social institution. One must judge this arrangement on the soil in which it grows, in order to remain objective. From the same standpoint we shall have to judge more leniently the free love existing among the married, which, despite numerous restrictions, appears to us like a continuous prostitution
• [548] of the woman. One can do this all the more since through that professional prostitution is excluded here, and consequently the possibility of infection is greatly reduced; this last circumstance is undoubtedly to be regarded as people-preserving. Actually the Masai
[164] maintain that in former times (before the great livestock epidemics) venereal diseases only very rarely occurred. Immorality is rightly
182 regarded as a people-destroying factor, and history teaches us by
831 many examples how licentious and refined sensuality was one of the grounds that caused the decline of higher peoples. Here among the Masai, however, it is not a matter of this unnatural kind of